is in heaven a living Lord,

also am mighty upon earth, id to do the king's business, wicked will done.

e and haughtiness determined f his victory over Judas and

re confidence that the Lord

cople not to fear the coming to remember the help which and from heaven, and now to should come unto them from

of the law and the prophets, of the battles that they won

p their minds, he gave them withal the falsehood of the

of them, not so much with with comfortable and good them a dream worthy to be deed, which did not a little

at Onias, who had been high i, reverend in conversation, also, and exercised from a ing up his hands prayed for

there appeared a man with us, who was of a wonderful

ing. This is a lover of the the people, and for the holy of God.

g forth his right hand, gave tiving it, spake thus, t from God, with the which

by the words of Judas, which sem up to valout, and to enten, they determined not to it upon them, and manfully use the city and the sanctu-

for their wives, and their sfolk, was in least account incipal fear was for the boly

ity took not the least care, oad.

d what should be the trial, near, and the army was set ly placed, and the horsemen

g of the multitude, and the

Stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to

as Therefore in his prayer he said after this manner; O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred fourscore and five thousand:

23 Wherefore not also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme.

And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

#6 But Judas and his company encountered the enemies with invocation and prayer

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with Joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a moise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citiens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

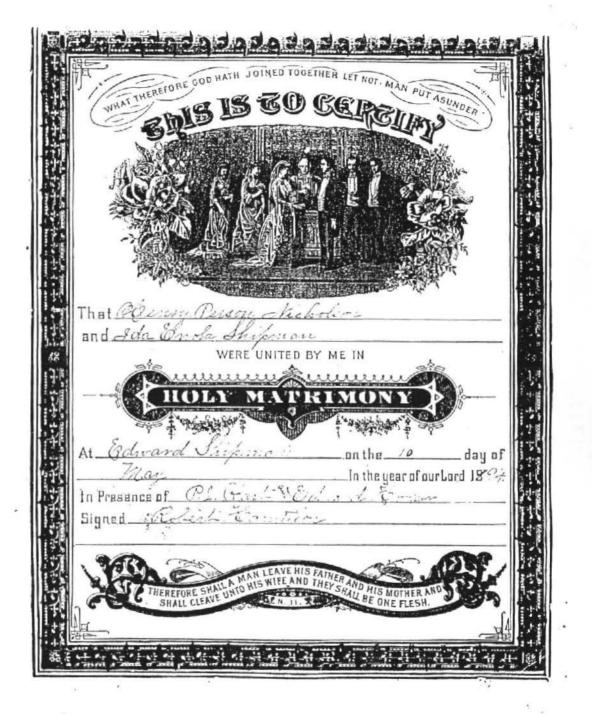
dent and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adat, the day before Mardocheus' day.

37 Thus went it with Nicanor; and from that time forth the Hebrews had the city in their power. And here will I make an end.

33 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.



END OF THE APOCRYPHA.